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S E R M O N

Preach'd before the Honourable

House of Commons,

A T

St. Margaret's Westminster,

O N

Wednesday the 30th of January 1711.

BEING THE

ANNIVERSARY FAST

For the Martyrdom of

KING CHARLES the First.

By THOMAS GOOCH, D. D.

Fellow of Gonvil and Caius College in Cambridge, and
Chaplain to the Lord Bishop of London.

L O N D O N:

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Jovis 31^o. die Januarij 1711.

ORdered, *That the Thanks of this House be given to Dr. Gooch, for the Sermon by him preached before this House Yesterday at St. Margaret's Westminster; and that he be desired to Print the same: And that Mr. Cotton, Mr. Windsor, and Mr. England, do acquaint him therewith.*

PAUL JOHNSON,
Cl' Dom' Com'



P S A L M XI. 3.

*If the Foundations be destroy'd ; what can
the Righteous do ?*

I Shall not trouble this Honourable Audience with a Scrupulous Enquiry, what was the Occasion of Penning this *Psalm*, or what the certain Intendment of the Words before us. Whatever was the Reason of composing it ; the Time of using it, in the publick Service, was after *David's* coming to the Crown, in Remembrance of those many Struggles and Convulsions, that had happen'd in the *Jewish* State. And whatever Variety of Senses, the Text may be suppos'd to bear, that which is the most obvious and natural, and therefore likely to be the truest, does best agree with the Mournful Solemnity of *this Day*. For, if the Word, *Foundations*, has Respect to the Civil or Religious Rights, and Establishment of any Nation or People, surely Nothing could give the Royal Composer of this *Psalm* a more astonishing Idea, than the Thoughts of those *Foundations* being struck at, and thrown down : when all those Laws both Sacred and Civil, which were design'd, as so many Fences and Securities, to Mens Estates and Liberties, to their Lives and Religion, shall themselves be laid wast and trampled

on, or made to truckle to the arbitrary Wills of those, in whole Way they stood. In such a Case as this, well might the King of *Israel*, who knew what it was to be subject to Governors, as well as to Govern; what to be bless'd with Loyal, as well as plagu'd with Rebellious Subjects; Well, I say, might He, under the Terror of such an Apprehension, put that sollicitous Question: *What can the Righteous do?*

Thus we see the Royal Psalmist miserably perplex'd (whether his Case were actual or suppos'd): and yet such a Case as that, which we now enter our solemn Protest against, and humble our selves for, He could hardly put or foresee. He might imagine a People dissolute in their Lives and Manners, unwilling to be controll'd and subjected to Laws; but He could scarce suppose a Nation so abandon'd, as to cancel by main Force the Laws, by which they were protected. He might believe a Kingdom corrupt enough to complain of wholesome Discipline as too severe, and call for Redress of Grievances, when none they felt: but it could never enter into his Thoughts, that a Set of Men should be desperate enough, at once to destroy the Powers, in whom the Legislative and Executive were plac'd. An Amalekite, an Enemy or a Stranger, might be daring enough (as once it happen'd in his Time) to claim a share in spilling Royal Blood, in Hopes of being gratified by a Successor; but 'twas past Conception with Him, that the very same Act should ever be avow'd as commendable, or made the Duty of a Subject. He knew indeed, that the Crimes or Cruelties

Cruelties of wicked Rulers might make them odious to their Country ; and, good as He was himself, might afterward be conscious, that those very Sins of his, which brought down such National Judgments from God, might be remember'd and resented by his People ; but how could he once believe, that a Prince of most unblemish'd Vertue and incomparable Clemency, should himself become the Object of Popular Rage and Fury ? He might suppose a King to fall by a sudden, or a secret Hand ; or in the Field by Subjects of his own, when attack'd promiscuously in a numerous Army : But what would he have thought of a Sett of Rebels, who should be hardy enough in cool Blood, and at high Noon-Day, to Arraign, Condemn, and Execute their Sovereign ? *against whom*, in his Opinion (and in *His* too, who conducted his Sacred Pen) *they could not lift up their Hand, and be guiltless.*

I have yet mention'd nothing of the Religious Establishment of the Jewish People : but as *That* was of Divine Institution and Appointment, we may well conclude, from the several and solemn Expressions we meet with in the Psalms, of his zealous Concern and Care for *the Temple and Sanctuary, the House and Worship of God*, that Nothing could have gone nearer Him, than the Prospect of its Ruin and Destruction. Yet such was the Unhappiness of our deluded People, and such the Height of this Days Wickedness, that a truly Primitive and Apostolick Church, founded in the Word of God, and estab-

lish'd.

blish'd by Civil Sanction, fenc'd by Divine and Human Laws, was ras'd and rooted up, by the *Edomites* of those Times, who cry'd, *Down with it, Down with it, even to the Ground.*

In such unhappy Circumstances as these; whether we consider them as the Case of our Fathers only, or suppose they may possibly be ours hereafter; whether we look backward for our Humiliation, or look forward for our Caution; When our *Foundations*, Civil or Religious, *are thus destroy'd; What can the Righteous do?*

Give me Leave therefore to employ your Meditations suitably to the Sad Occasion of this Day, by considering the Words in this double View. And accordingly, I shall endeavour,

I. To represent to you the *Foundations* of this excellent Government, broken and *destroy'd* in the *great Rebellion.* And then

II. Observe to you the Difficulties, under which they laboured, who were the *Righteous* of those Times, who lov'd and valued our Constitution, how to bear, or how to recover that heavy Loss. And

III. and *Lastly*, I shall bring the Subject more home to our selves, by considering the Words before us by Way of Caution, That if such be the Misery of a ruin'd Establishment; and if next to impossible it be when the *Foundations are destroy'd*, to restore, and rebuild them; then certainly we ought to preserve and secure them, whilst we may: for when they are once gone, *what can the Righteous do?*

I. Then,

I. Then, I am to represent to you the *Foundations* of our Civil and Ecclesiastical Polity *destroy'd, &c.*

That the Institution of Government is from God, is as certain, as that the Nature of Man is such, as both befits and requires it. It's certain too, that from the eldest Times, and in every Country, (which looks very much like the Appointment of God and Nature) the Rights of Sovereignty have been placed in single Persons, before any Popular Governments were known. And *this alone* should still recommend and endear our Constitution to us. But whatever Doubts there are about the Original of Civil Government, or however Others have varied from us, by Necessity or Choice, by abolishing Regal Power, or by a Defection from it ; what ours both is, and ought to be, is certainly determin'd by our Laws, and immemorial Prescription.

In the most early and most divided Times, as far as we can trace them, the Monarchies of this Island were only smaller, but were Monarchies still ; and when They fell, the Whole united in one and a greater Monarchy : and from that Time for many prosperous Ages, this Government has been always Monarchical. And whatever Interruptions may have been in a Lineal Succession, Experience tells us, that the most finish'd Politicks can never fix a longliv'd Government of any other Kind upon us. The Genius of the *English* People has always led them to it ; the Religion of our Country suits best with it ; our Laws from Beginning to End always suppose and establish it ; and it is striking at the Root and Foundation

Foundation of our Constitution, at any Time to attempt to alter or subvert it Nay, even the wretched People of those Days, whose Wickedness and whose Misery we are now remembering; when they grew weary of their Happiness in an Excellent Prince, and were resolv'd to *put him down, whom God had exalted*, even those very Haters of Monarchy were brought to a tame Submission to the Government of *One*, who was but just before upon the Level with themselves. And it was happy for our Exil'd Sovereign, that no further Efforts were made to content this People, by restoring some other Parts of this Constitution to their Powers and Stations. For tho' the Executive is plac'd in a single Person, yet the Legislative we know is plac'd in many: and hence 'tis chiefly, that in propriety of Speech, and in the most Regular Times, we call our selves a mix'd Government. This Nation is never so happy as in the wholesome Constitution of Parliaments frequently and orderly assembled. They are the best Advisers and Contrivers of our Laws; and these are the best Supporters of the Throne. When the several Parts of the Legislature go Hand in Hand, with mutual Agreement and Consent; without Jealousie of, or Encroachment upon one another; then is our Glory highest, and Prince and People safest. Our Laws are Enacted by the Joint Consent of the Sovereign, and the Three Estates, and in the present Parliamentary Stile, *By the Authority of the same*. How long they have been so, I forbid my self the Enquiry. Whatever Privileges

leges the Subjects of this Nation have, (and certainly they have enow) let them be contented with them : and may they ever enjoy them ! Privileges sufficient for dutiful and thankful Subjects ! for any but such insolent Demanders as were those of this Day, who on pretence of having bestow'd, dar'd even to recal the Powers, which were legally vested in their Sovereign, and make Him at last their Subject and their Prisoner.

Thus were the Foundations destroy'd, and the Legal and Antient Maxims of our Government inverted.

For the Essence and Power of Laws is deriv'd from the Prince ; and in Him is plac'd the sole Execution of them (without which the *best* Laws in the World would be lifeless and useless). And therefore by the Fundamental Constitution of this Kingdom, the Prerogative and Person of the Sovereign are Sacred and Inviolable, both guarded with the greatest Tenderness ; and 'tis made High Treason to take up Arms without his Commission, much more against his Life, in any Manner, or on any Pretence ; who (as we are a Political Body) is justly stil'd, *The Breath of our Nostrils*. The People are all accountable to Him ; and his Ministers are accountable for Him : but all the Powers of the Land, (if our Laws say true) have no coercive Authority over Him. The Lords and Commons can pass no Law (not sure, a Law destructive to their Sovereign) without his Consent. The Lords, as a Court of Judicature, must try by Authority

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deriv'd from the Throne, and according to the constant Sense and Tenor of our Laws : But the Commons when their House is fullest, and their Privileges highest, can't judge of the Life of the meanest Subject.

And as each Part of the Legislature, has its own Prerogatives, Powers or Privileges, bounded and ascertain'd by Laws, and Custom, and Antient Usage, so are they the properest Checks and Barriers to each other, by which to keep the Ballance even, against every exorbitant Demand and Claim.

A Constitution *this*, reasonable and eligible (if any such in the World there be) where there's a due Proportion of Power, as well as a close Connection of Interest in all its Parts ! And yet as wisely as this Constitution of ours is fram'd, and as well as it is guarded, it must not be denied that it has sometimes been liable to Inequalities and Disorders. In Powers and Interests so nicely pois'd, no Wonder, if there be sometimes an over-ballance, thro' the Unsteadiness of the Hand that holds the Scale, or the Contention of those who should preserve it even. Yet let it be still an Argument of the Strength and Soundness of this Constitution, that amidst all the Disputes and Contests arising from different Claims and Pretensions, it has been ever able either to support or recover it self.

But of all the State-Convulsions which Memory or History can furnish us withal, none must be nam'd with *that*, which We *this Day* deplore. In the rest, some of its Vital Parts have been preserv'd, and there

there always appear'd some Glimpses of Life and Hope. But in the Visitation of this Day, *from the Sole of the Foot, even unto the Head, there was no Soundness in it. 'Twas a Day of Trouble, Rebuke, and Blasphemy.* When the Sovereign, in whom the Sole Executive was plac'd, was, with a Pretence of Law, but the Heighth of Iniquity, summon'd before his own Subjects, judg'd and condemn'd by the Rebels his Accusers. When He who was Born a Prince, and whose Vertues and Accomplishments answer'd as well as merited that Title, was arraigned as a Criminal, and executed as a Common Man. When the *Blood of the Mighty was vilely cast away, even of the Just as well as Mighty, as tho' he neither had been, nor had deserv'd to be, anointed with Oil.*

When, for the surer Accomplishment of this accursed Wickedness, all the other Parts of this goodly Frame were broke and shattered. When the Bishops were first ejected, as no essential Part of the Constitution, tho' our oldest and our best Laws, take the first Care of the Churches Rights, and make the Clergy one of the Three Estates. When the whole House of Lords were voted useless and unnecessary, as representing none but themselves; but truly, because they rejected the Vote for trying the King. When the Commons, bad as they were, were necessarily to be purg'd, as not having enow of them, *Consciences sufficiently fear'd and hardned*, to go those Lengths of Wickedness, that were laid out for them. Yet did these wretched Miscreants, when thus reduc'd to so small a Part of

one single Branch of the Legislature, impudently pretend themselves the Representative of the *English* Nation. “ *A shameful Abuse of Words*

Dr. Kennet,
Jan. 30. 1705.

(as an eminent Preacher observed in this Place and upon the same Occasion) “ *to call the Junctō of a vile Party, the Body of the People.* No: to the Honour of Parliaments be it spoken, (and it had been a fore Objection against them, could it not) ; there was no effecting such a thorow-pac’d Villany, till (in the *Psalmist’s* Phrase, where He purposely speaks of Iniquity and Injustice) *All the Foundations of the Earth were out of Course.*

If next we consider our *Ecclesiastical Foundations*, the State of Religion and the Church ; Good God ! What a Mixture and a Mockery shall we find here ? Never so great Pretensions to Religion ; never so little of the Substance and the Practice of it ! That Church, which was *the Joy*, or the Envy of *the whole Earth*, so happily purg’d from Errors, and so sufficient to refute those she had renounc’d, was to be reform’d into newer, and (if possible) yet grosser Errors. That Government, which was *built on the Foundation of Prophets and Apostles*, *Jesus Christ himself being the Head-corner-stone*, (and one would have thought, that *other Foundations*, no Man would have dar’d to lay), that Government it self was no more in the Hands of those Sons of Violence, than as a tottering Wall, or like a broken Hedge. From the Time that Christianity had been planted here (let that be as early as it will) Episcopacy had been planted too: and

and no wonder; since there's no Church in the Christian World, but has had a Succession of Bishops from the Apostles, if it had Christianity from them. And as *we had receiv'd*, so *we* happily preserv'd, and *we* alone *stood fast*, in this Episcopal Government, amidst the many Changes and Convulsions at the Reformation. This *we* look'd upon and retain'd as the Institution of God: upon this, *we* thought, depended the right Use and Administration of *the Means of Grace*, and these, *we know*, are the Foundations of our Hopes of Glory. But alas! They who had already made so free with the Authority of their Prince, did not stick at last to usurp *his* too, whose Vicegerents Princes are. Every one, that would, set up for himself, and intruded into the Sacred Office, under Pretence of purer Ordinances, and a more Gospel-Ministry. Thus were deluded Souls most blindly conducted, and they who went purposely out of the Way themselves, were trusted as the only and the surest Guides. The fundamental Maxim among Protestants had been, that *the Holy Scriptures* were to be our Rule in Religious, and *the Laws of the Land* in Civil Conduct; but these stood too apparently in the Way: therefore New Lights were erected to guide Men's Consciences, and New Maxims were introduc'd to vacate both. The Foundations of Morality, as well as Christianity, were soon overthrown by those numerous Sects, that then like Locusts overspread this Land, and, by that *Antinomian* Principle, in which they seem'd almost one and all to agree; that the

New

New Covenant is without any Conditions whatsoever on Man's Part. A notable Reform from Popery this! For surely no Indulgences or Pardons can vacate more, than this hopeful Tenet of theirs, the Necessity of Holiness and Peace; as well as the Authority of Scripture it self, which asserts, that, *without them, No Man shall see the Lord.*

But this is not the only Instance, wherein the Papists and they have kindly agreed, and serv'd one another. For indeed, in the whole Transaction of those Years of Misery, it's worth observing, that while the Cry ran loudest against Popery, the whole Procedure was agreeable to it, and very much tended to introduce it. The *Power of the People* is a darling *Romish* Notion: from *them*, it devolves upon the *Pope*, as the Representative of the Universal Church. The Cause of Resistance was borrow'd thence; and is still supported by *their* Arguments. The Distinction between *Personal* and *Political* Capacity is theirs too. "*Non permitto tibi, ut Regi non pareas,*" (says the Cardinal) *quod esset contra Jus Divinum;* "*sed facio, ut Ille, qui Tibi Rex erat, non sit Tibi de-*" "*inceps Rex.*" And what else is the Fanatick English of this Popish *Latin*; but, *We fight not against the King, but against Charles Stuart.* The running down the Authority of Bishops, and affronting their Persons, is directly from the Jesuits too: this they always did, and in this very Kingdom of our's, and on this Schismatical Principle; because they had a Mind to exercise their Ministerial Functions, without any Dependence upon, or
License

License from them. And sure it can hardly be disputed, that the Subverting so well a built, and so well a Reform'd Church, which the Papists themselves have always spited, and Foreign Protestants rever'd, as the only Bulwark against Popery, was serving the Conclave in the highest Manner. Thus did the *Heathen* come (by God's Permission) into *God's Inheritance*; his *Holy Temple* did they defile, and made *Jerusalem* an *Heap of Stones*. How were We crumbled into Sects and Parties, at the Ruin of this Church and Monarchy? Our Enemies were too too sensible what was doing, not to bring *their Axes and Hammers*, when they saw the *Foundations* struck at. What Counsels and Contrivances at that Time among the devoted Sons of *Rome*? What a Day of Triumph was this Fatal Day to them? Who joyn'd so much as Papists in it? Who joy'd so much as Papists at it? They saw and laugh'd at deluded Protestants. Their Game was playing all the while, and so deep and devilish was the Plot, that We yet both fear and feel the sad Effects on't. When the *Foundations* were destroy'd, the whole *Fabrick* must needs be crumbled: And even those which were the principal and most necessary *Materials* toward rebuilding it, could not escape, without some Corruption, by having been scatter'd and dispers'd abroad. So deep is the Stain and Guilt of Innocent and Royal Blood, that the *Foundations* of many *Generations* are weaken'd, and endanger'd by it!

For

For when the true *Foundations* of Religion and Loyalty were gone, Men easily ran into the other Extreams : for fear of Superstition they turn'd Atheists, and courted Slavery to avoid Oppression. From that Time to this, our *English* Blood has been tainted, and our *English* Principles corrupted. Those Seeds of Schism and Sedition, which were then so plentifully sown, have been so well cultivated since, and so sparingly and so seldom check'd, that they have more than once got Head, and *had* well nigh stifled and extinguish'd all the Principles of Religion and Morality.

But I am bringing down your Thoughts too far from my propos'd Method; and I hope from the *present* State of Things too.

Give me Leave therefore, after this melancholy Representation of our Civil and Ecclesiastical Polity in our Fathers Time; seriously to apply the whole to their and our unhappy Case, by Way of just Humiliation; and then to our selves by Way of Caution. And let me never so briefly propose the *former*, I am sure 'twill sufficiently enforce the *latter*.

And however grating it may be to some, or grievous to us all, yet let us (in Justice to *this* mournful Day) from the History of those unhappy Times, and from the short Relation just now given You, from what you have heard, and what some of you remember, put together the calamitous Circumstances of a Pious King, and a Loyal People; and then answer for me the Psalmist's Question: *What could the Righteous do?*

When

When they saw the *Breath of their Nostrils* just expiring, and with that their Polity dissolving : When they saw the *Anointed of the Lord* taken in their *Pits*, under whose Shadow they had promised themselves Safety and Protection : When they saw him Prisoner to a Rebel-Army, who had disbanded his own to make them easie and contented : When they saw him hunted and pursued and arraign'd as a Tyrant, who by their own Confession had pass'd more good Bills than his Predecessors, and no bad ones but of their extorting : When they saw his Blood thirsted after, his Royal and Innocent Blood, who could not without a deep and lasting Remorse, consent to the Death of a single Man, at his own Request, and in a Legal Way (if making a Law on purpose may be call'd so) : When they saw Him, who had been charg'd with the Breach of the Laws of Nature and Religion, for denying Liberty of Conscience, abridg'd of that Liberty himself by those very impious Accusers : When they saw Him press'd to give up the Church and Cause of God, against his Judgment and Enquiry, against his Conscience and his Soul, against his Oath, and against the Laws : When they saw Him hurried to a Scaffold, there scarce allow'd Time for his Prayers to God, in which those Traytors *had* (as well as needed) the greatest Share : When they saw the *Crown* fallen from his Head, and that Head by execrable Villains sever'd from his Body, which by the Laws of God and Man was Sacred and Inviolable : What Part were the Righteous to act ? What, to expect in all this Misery and Distraction ?

Imagine but your selves, without any Orderly and Legal Government ; without a due and regular Administration of Justice ; your Regal and your Parliamentary Frame quite shatter'd ; your Legislative and Executive destroy'd (every Thing the Reverse of our present happy Posture !) ; and then conceive your selves (if you can) without the forest Vexation and Oppression ; and contrive, (if you can) any possible Means of Relief.

For when thus We had basely or tamely quitted our *Old Constitution* ; what became of those specious Pretences of Glorious and Happy Times, wherewith this Nation had been long deluded ?

That *Liberty* which had the Guard of excellent Laws, and the Protection of a merciful Prince, was subjected to the arbitrary Wills of insolent Rebels. Men's Persons were imprison'd, and their Lives were forfeited : Malignancy was the Charge, and Loyalty the Crime : nor could any thing redeem their Freedom, or their Blood, but a Surrender of their Fortunes, or (what's a dearer Price) their Consciences to those merciless Exactors.

Those *Properties*, which by the wise Constitution of this Kingdom were duly protected, and by its happy Situation were daily improv'd : those *Vines*, which Men could safely sit under, and plentifully partake of, were now no longer to be call'd their own. The Fences were broke at Will by every licentious Invader, and *whoever went by*, might with Impunity pluck off the Grapes.

That

That Breach, which had been unfortunately made by the *King*, and might have been easily stop'd up and heal'd, which was not opened without the Advice of the Judges, and might have been clos'd by the Advice of Parliament, (*dutifully tender'd to Him*, who was always as ready to *redress*, as they to *complain*) was by the Wickedness of some, and the Weakness of others, improv'd and widen'd, to the utter Destruction of all Legal Security and Defence; as if the only Way to repair a Breach had been to make it larger, and Men's Estates could never be so effectually secur'd, as by laying all open and in common.

That orderly and regular Settlement of Religion, which had been wisely reform'd, and happily preserv'd, how was its Unity distracted? Its Beauty defac'd? Its Order unsettl'd? And its very *Foundations overturn'd*?

And when such well-laid *Foundations* were thus destroy'd? *What could the Righteous do*?

Nothing with any Force or Effect! Those desperate Projectors, who had at first in View the Overthrow of Church and State, had now effectually compass'd their Ungodly Purposes: But alas! how many of those, whose Hearts were truly loyal, tho' their Heads were less able, were drawn in and misled by Popular Noise and Jealousy? Had these but *known, in that their Day*, what all those Struggles and Contests would have ended in, the Ruin of all their Civil and Religious Rights, of all that was dear and valuable, they would have taken up a Resolution, as they did afterward their Lamentation,

tion, in *Jacob's* Prophetick Words, *O my Soul come not thou into their Secrets ; unto their Assembly, mine Honour be not thou united ;* who in their impious and rebellious *Anger* slew a Man, of *God's Right Hand*, after *God's own Heart* ; who pull'd down the best reform'd Part of the Church of Christ, that which was the nearest in Doctrine and Practice, as well as the very same in Government, with the first and purest Ages.

But as Hopeless and Lifeless as our Constitution appear'd ; and as ineffectual as were all the feeble Attempts of the *Righteous* to restore it : when all Human Means had fail'd, then did it please the Almighty, (of whose Appointment Societies are, and whose particularly is that of the Church) mightily to interpose and save. He looked upon these *Old Foundations* with Favour and Compassion. *He thought upon their Stones, and it pitied Him to see them in the Dust.* As sure Work, as our Enemies had made on't, by cutting up the main Stock, and corrupting and scattering its Branches : yet in this dark and gloomy Time, *did there spring up a Light for the Righteous, and joyful Gladness for such as were true-hearted.* Then did God, with whom 'tis equal and easy to save, without and against Hope, Interest himself in our Righteous Cause ; by destroying the Oppression, under which we had groan'd, by restoring our exil'd Sovereign, by re-uniting our shatter'd Frame, and scatter'd People, by reviving our Polity and Government in all its Parts ; and above all, by re-settling his true Religion and Wor-
ship

ship among us ; and (unless thro' the Judgment of God upon our Sins, the same Sort of Men be *suffer'd again to ride over our Heads*) by establishing it upon *sure Foundations* for ever and ever.

And this naturally leads me to what I am just to conclude with ; namely, applying the whole, by Way of Caution to our selves ; that since such is the Misery of a ruin'd Establishment, and if next to impossible it be, when the *Foundations are destroy'd*, to restore and rebuild them ; then certainly we ought to preserve and secure them (whilst we may) : For when they are once gone, *What can the Righteous do ?*

And, one would think, that while the Miseries or the Mercies, this Nation has experienc'd, *are written for our Learning*, and are yet before our Eyes, there needs not much be said to engage us all, to avoid those Rocks, upon which We have at any Time split, or from which We have been wonderfully preserv'd.

1. It has been observ'd by a Prelate of great Experience and Discerning, speaking of the Rebellious Times, that
 Bp. of Sarum, Jan. 30. 1680. P. 10.
 “ their unintelligible Way of talking about Religion ; crumbling into so many Sects ; aspirings of many, under the shew of Humility and Mortification, tended to make the Seeds of Atheism grow up plentifully. And to this (adds He, I speak it knowingly) we owe the Beginnings of all those impious and immoral Maxims, that have since overspread the Land.

I wish for the Honour and the Safety of this Church and Nation, that (since the Preaching that excellent Sermon) those Maxims were totally extinct, or visibly decreas'd. But alas! "these Effects" continue still. In Defiance of Religion and our present Laws, there seems to be an open, and a sort of fashionable Contempt, of every Thing that's serious and sacred. *The Pestilence, that us'd to walk in Darkness, now destroys at Noon-Day.* Prophaneness and Irreligion have their Schools and Nurseries, their publick Professors and daring Champions; and such is their Audaciousness, that it seems to call aloud for the Censure and Coercion of the Legislature, that they who deny their God and their Christ, *may be put in Fear, and know themselves to be the most Infamous of Men.*

2. Since we have seen and known sufficiently the Miseries of Rebellion; it's Time (one would think) to discover and discard those Doctrines, to discourage and distrust those Persons, that would lead us to it. Shall they be look'd upon, as the best Guardians of our Church and Monarchy, whose Principles and Practices are opposite to both? Will a Republican support the one, or an Atheist the other? Are they the best Subjects, who in the mildest and most gracious Reign, are fond of vindicating a Duty, unknown to Law and Gospel, even that of *resisting the Higher Powers*? Are they our best Patrons and Protectors, whose *Mercies and Moderation have been always cruel*? No sure: let us learn better to distinguish both Persons and Things. He only is the
Righte-

Righteous Man (in the sense of the Text) who will commend or condemn according to Right and Truth, let the Number or the Quality, of Abettors or Opposers, be just as it will : who will neither court the Proud, *whom God resists*, nor speak Good of the Covetous, *whom God abhors* : who will boldly take God's, and His Vicegerent's Part : and vote and act openly and constantly on the Side of Vertue and Obedience. For so observ'd the wisest of Kings in his Time : *They that forsake the Law, praise the wicked ; but such as keep the Law, contend with them*, Prov. 28. 4.

3. Since the Enemies of this Church and State (tho' they are but too many) were never yet so numerous, or so strong, as to *undermine our Foundations*, unless by working upon the Easiness and Credulity of some, or the Envy and Impatience of others, in Principle, not at all disaffected to our Constitution ; let us learn at last to lay aside all Personal Resentments and Prospects, which only serve to divide and weaken, and expose us. When our Cause was low and desperate ; then we could awake, and consider and bestir ourselves ; then we could trust in God, and unite to one another. And now that We are set right again, let us not vote a Return to Misery by murmuring and repining, by breaking or quarrelling among ourselves ; but let us love and value our excellent Constitution, and heartily join in its Defence and Security. Let us improve in the most Religious Loyalty to our present Sovereign, in the profoundest Veneration for her Sacred Person, in an impar-

impartial Obedience to her Laws; in the humblest Deference to her Princely Wisdom, and in totally suppressing all those peevish Passions or perverse Oppositions; which may disturb the Serenity of Her Royal Mind, or deprive Her People of the Blessings of Peace.

4. And to conclude: Let us on this solemn Day of Humiliation, *so chasten our selves with Fasting*, that (whatever be the base and barbarous Mockeries of others) it may never turn to our own Reproof. Let us abhor those Sins, which provoke God's Anger, (those particularly of *this Day*) and deprecate those Judgments, which we have still Reason to fear.

And whatever other Effect *this Day* fails of, let it not, at least, of this; to mind and convince us all, what little Certainty there is, in all those Possessions, Authority and Power for which Men struggle so much in this present World: So that, tho' it never be our Misfortune (and God in Mercy forbid it should) to see our Foundations *once more destroyed*; yet, since in the Nature of Things, the Foundations of all humane Constitutions are uncertain and mutable, let us in Imitation of the great Monarch and Martyr of this Day, fix our Thoughts on that Time, when God shall call us to himself, *with whom is no Variableness, neither Shadow of changing*; on that City, *which has Foundations, whose Maker and Builder is God*: To which happy Place, &c.

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